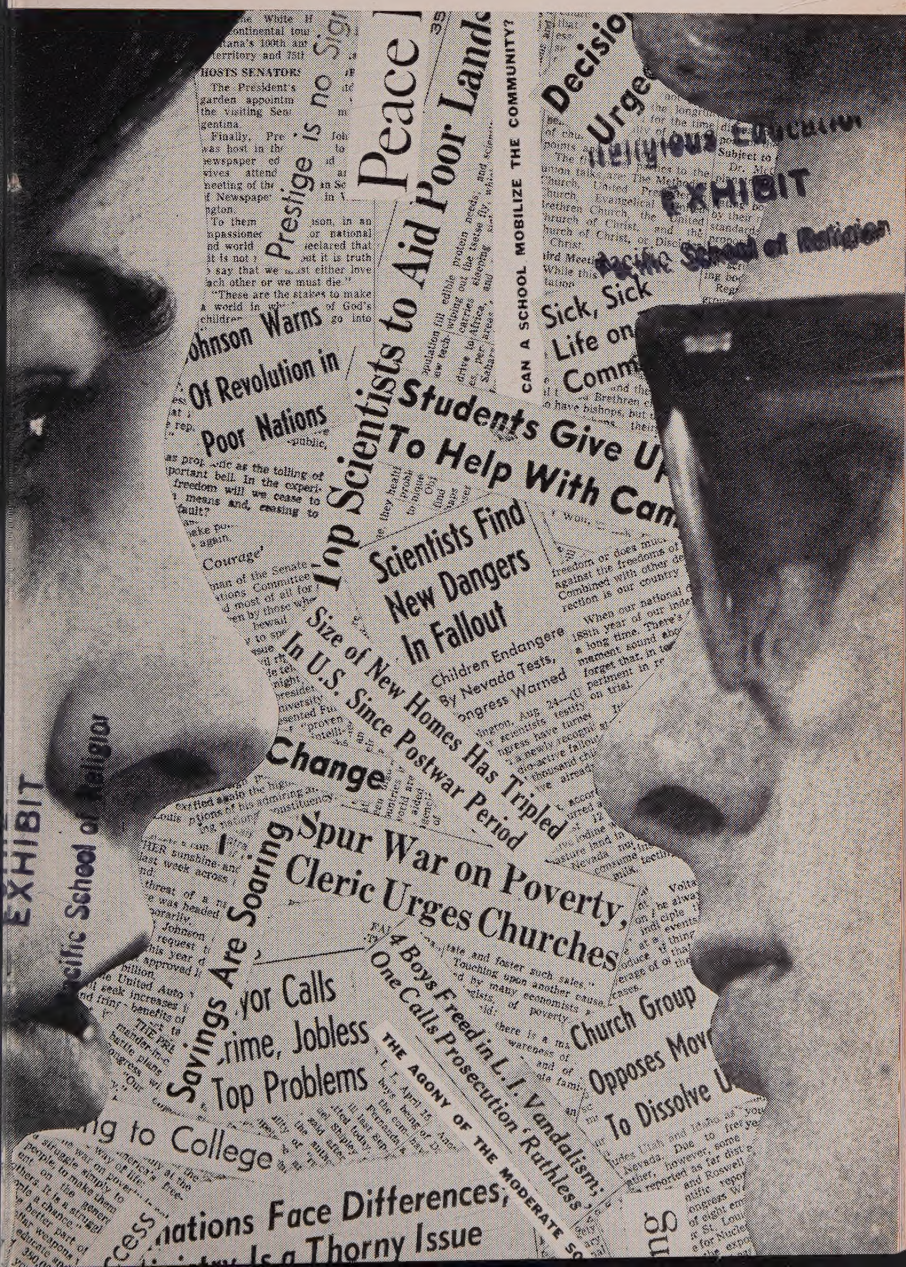


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THE AGONY OF THE MODERATE

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One Calls Prosecution 'Ruthless'

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"Congratulations, 1964 graduates. Seldom has a

more splendid class finished the high school course with such distinction. All of you can be proud of yourselves, as we are proud of you. We feel confident that the nation is in good hands. Indeed, I look out at this outstanding group of young people and say to each one of you, you are the greatest!"

(From a commencement speech, 1964, delivered at Everywhere High, U.S.A.)

You are the greatest?

Balderdash!

Of course not.

You are a slob.

All of you. No exceptions. Not everyone knows it, but you do. So does anyone who knows you at all well, if you let anyone know you at all well.

I realize you are clutching the high school diploma in your sweaty palm, looking very much the graduate, and that you are accepting the praises of your tired but happy parents and friends with proper poise (on the one hand) or delighted squeals (on the other).

You are still a slob.

They gave you the athletic trophy, you say? You were valedictorian? You won the music prize? You are a Merit Scholarship winner? You were a cheerleader? You grew up here, and have always been a member of the elite? You edited the yearbook? You are good looking? You are bright? Teachers praise you? Kids admire you? Your girl loves you? Your boy friend knows it's really serious (after all, he told you so)?

You're still a slob.

Oh, you never took a drink in high school, you say? Never once got into trouble? You may not be good-looking, or cute, or an athlete, or any of that, but you are pure, and marvelously preserved after 17 (or is it 18?) years? You are a slob, too. And so are you who are about to tell me just what a spectacular "slob" you really are. Only you aren't as slobby as you think. None of you are. The fact is, and you know this too, there is something about you which is delightful.



**BE A SLOB . . .
YOU ARE ALSO DELIGHTFUL!**



The world is full of experts who know how to hide their own slobbiness . . .

Delightful slobs . . . all. Millions, in fact. All the docile, eager, bored, enthusiastic, cynical, naive, intelligent, dull, wild, timid, courageous, frightened (breath) "kids" whose sweaty hands reach out to receive that little scroll at commencement's climax (or anti-climax, if the immediate society permits an orgiastic celebration after such an achievement).

Yes! You're delightful.

For one thing, you're human (I hope). If not fully human, partially human. You can feel things at times. Sometimes you can even cry (it's easier when you happen to be a girl). And that's good. To some extent you can think. And not only about yourself. You can think about other people. I have seen you do it. You can laugh, too. Even at yourself. And you are talented. You can sing, dance, write, speak, build, fight, hope, love . . . even believe.

To all 1964 graduates, I say: Congratulations, you delightful slob! Through this little article, I join your other Christian mentors (who have done a lousy job, if you want the truth) who wish for a last time to give you a directional lick or two. Advice will do you no good even if you took it, which you wisely wouldn't. But perhaps you'll accept an observation or two.

After commencement, what? Where are you going—to work, to college, into the military service? It doesn't make much difference. You will find a world full of slobs just like yourself. Except for one thing. With you, it's still hard to hide either from yourself or from other people. Lately (since about sixth grade) you have become more adept at pretending to be utterly delightful, but it is not always convincing. And you are the first to wonder if any slobbiness shows through. God forbid! You might lose a job, or a grade point, or even a friend. Don't worry. If one thing is certain it is that you are about to enter the land of experts in this matter. Posing, pre-empting, covering up, hiding out . . . few there are who do not know these fine arts. You can learn them too. Everybody will be eager to help you. In the manual at work, no course at college, no military indoctrination will be openly announced as "Techniques for Covering Up" (or, "How to Look Delightful Even Though You're a Slob"), but each will have its methods. It won't seem much different than high school once you get the feel of the things. In fact, it will seem just the same except that everybody's older now.

Out there (referring to work, college, military) what you were aware of in high school has simply gone "big-time." The high school athletic heroes at the college level are called "jocks." If the college is "academically exc-

Youth

May 24, 1964
Vol. 15 No. 11

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at," the jocks are frequently Phi Beta Kappa, which means they are twice
essed. You will be very much impressed by them. The "non-jocks" who
e either "intellectuals" or "artists" will suddenly emerge as an even more
pressive group; they are headed for what you will realize immediately is
led "success." The social elite at college will be veering off to a strange
d flowing with milk and honey which you may or may not reach.

None will look like slobs. But all of them are.

At work, you will be told that honesty and industry and the like are still
e way to get ahead. It would be, if there weren't so many slobs around.
the military services there will be much about duty and so forth, but
ague will be in cheek all over the place. All of this may depress you
newhat. So at work (or in the military) you may decide that, since
everybody is a slob, the best way to deal with the situation is to "out-slob"
em all. This can happen in college, too. It was the same back in high
ool. If you can't look better, achieve more, out-rank the "elite," you can
ways get some attention by being spectacularly sloppy. Out there, there
even more opportunity: liquor is readily available, sex is easy to come by,
e "beat" posture even has some stature . . . or, if yours is an intellectual
entation, you can always become a nihilist. But is this the real answer?
From the beginning, the Christian faith has been aware that men are
slobs. Not some men. All men. There. I give that to you, gratis. Take it
h you. I know it is a dangerous suggestion to make to the graduating
th of the United Church of Christ. Who knows? Some impressionable
ungster might be tempted to give up right on the spot. Or run to the
bb-ful" life immediately. Never try to get ahead. Such a negative thing
say to high school graduates! That all men are . . . slobs. But they are,
d it not only is not negative to say this (and know this) it is almost
dispensable.

Of course, when I say "all men are slobs," I partly mean "all men are
mers." It's the first thing you confess about yourself when you join the
urch and it's often the first thing you forget. And recognizing you're a
mer is very positive. I mean, it would be ridiculous—and very negative
to pretend we were something else than we are. We are afraid of each
er; we feel hostile and angry much of the time; we resent the success of
other; and we are panic-stricken at the thought of failure. We would
and actually do do, almost anything to ourselves and to others to avoid
ure or being left out. We are terribly suspicious people, all of us. We
in fact, prone to be envious, lustful, jealous, covetous, vengeful and
the rest. And if that's true with all of us as individuals, I don't even

OUTH magazine is prepared for the young people of the United Church of Christ. Published
eekly throughout the year (except during July and August, when monthly) by United Church
s. **Publication office:** 1720 Chouteau Avenue, St. Louis, Mo. 63103. Second class postage paid
Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate
postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$3.00 a year. For group rates write for order blank.
le copies, 15 cents each.

Subscription offices: Division of Publication, United Church Board for Homeland Ministries, United
rch of Christ, 1505 Race St., Philadelphia, Pa. 19102, or The Pilgrim Press, 14 Beacon St., Boston,
s. 02108.

Despite the odds, mankind is capable of being more than slobs and cogs . . .

need to suggest what is true of us in groups (whether "cliques," "fraternities," "servicemen," "societies," "nations," "races").

You are a slob. And you know it. And so am I. And so is everyone else. If you are too young to have seen this, or believed it, wait awhile. You will. Or spend your life denying it. Many of you (the pace of things being as it is these days) have seen and have believed this for quite some time, young or not. And Holden Caulfield, the hero of *Catcher in the Rye*, didn't give birth to the idea. He just expressed it well. But it isn't quite that easy. If it were, we could all give up. But we can't. We are slobs, there's no denying that. But that is not all we are, thanks to God.

We are also delightful.

That may not be the right word. What I mean is this: *we are all capable of being and becoming human beings, however vast the odds against seem to be.* The machines have moved in like the locusts of old to cover the land. Everybody (or almost everybody) will tell you, patly, that this is really unavoidable—progress, you know. And it is, I guess. The monsters are here to stay. We have an awful lot of stuff which our ancestors didn't have and some of it is fairly functional. The point is that the machines which give us so much stuff also threaten to engulf us and make us their servants. The temptation to be and to become something less than human is very powerful.

Yet, people still feel things. Sometimes they even cry. (Even men cry. That's good. And some men still think (maybe even more women than men!). Not only about themselves either. About other people. There's still laughter. And people still sing—songs such as "We Shall Overcome" for instance. People even die for causes these days.

The amazing discovery which you may make "out there" is that the delightful slobs we all are can still sing, dance, write, speak, build, fight, hope, love . . . they can even believe. So can you, of course.

Those are my observations.

If you happen to be this kind of person, don't be afraid. Not far beneath the surface of almost every human slob whom you will meet is a very deep hunger to drop the fine art of posing, pretending, covering up and hiding out. What he really wants to do is, like we said, sing maybe, or dance, or something. . . . I guess you could say he wants to be and to become a human being.

Maybe you do too.

Go ahead. Many slobs have. They're delightful human beings. You have a fighting chance to make it.

—ROBERT D. DEWEY

REV. ROBERT D. DEWEY / Pastor of First Congregational Church (U.C.C.), Grinnell, IA. "Bob" is a pastor, counselor, and friend of both high school and college youth. He is author of the Youth Ministry Manual and the middle high coursebook, *The Language of Faith*, the United Church Curriculum. He wrote the poem, "The Christmas Committee," in the 1962 Christmas issue of YOUTH magazine.

AT OTHER TIME?

If we could only laugh a little more at our own human frailties and inconsistencies, we probably would have less heartache and hysteria in our personal lives and in our world crises. Truth hurts us who don't agree, but we seem less threatened by truth when it comes to us in humor. Cartoonist Jim Crane hits hard at truth. It's funny, but he's right.

Courtesy, Jim Crane. Permission granted by Motive magazine.



Success



All my friends agree.





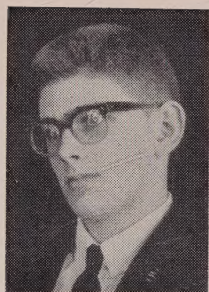
INTERVIEW/

WHAT ARE YOUR HIGHEST HO

Dr. Ben M. Herbst
President of the United Church of Christ
answers the question
of four young people
from the New York area



Pamela Ross
17, Garden City,
Long Island, N. Y.



Kit Wilke
16, White Plains, N. Y.



Anthony Jackson
17, East Elmhurst,
Long Island, N. Y.



Dorothy Straus
18, Syosset, N. Y.

THE UNITED CHURCH ?

How large is the United Church of Christ?

We have about two million members and about 7000 congregations.

How is the United Church of Christ different from other denominations?

First of all, the United Church of Christ was the first union of churches in America that crossed family lines—that is, where the culture and nationality of the churches were different. Secondly, the local congregation has more freedom and autonomy under the United Church of Christ than in most denominations. ►

THE REAL MISSION OF THE CHURCH IS TO BE DO



Q: What do you feel is the outstanding issue facing the United Church of Christ?

A: In generalities, it is to pursue the mission of the church. The church really has no other task than to try to win individuals and societies to allegiance to Jesus Christ, to make changes in their lives that are necessary because of that allegiance. If you want more specific tasks, there are two that come quickly to mind. First, a deepening of the spiritual life of congregations and, therefore, people. Unless we can go deeper within the spiritual life of people, everything else we do is rather in vain. The second thing that comes to mind immediately is the attempt to secure for all people, without any regard for race or class or ethnic background, the privileges and responsibilities and freedom which all of us want to enjoy.

Q: What about the ecumenical movement?

A: We feel that we do have responsibility, as was described at the time we united, not only to be a united church, but a *uniting* church—that is to pursue this matter of union. At the moment, the United Church of Christ is very much interested in starting to work together with five other denominations with whom we're talking union, even before we've been able to solve all the problems of order and theology and polity which are necessary for us to effect a union. In other words, our Executive Council has taken the position that some of the problems we face in the world today are so crucial that we may not even have a world in the next 15 or 20 years. We really must work at these things now together, for one denomination hasn't too much chance of radically changing the life of our country and the life of the world, and the world needs to be radically changed. That's why it's necessary to bring off this so-called consultation on church union.

Q: How far do you think this ecumenical movement can go?

A: There is no limit to how far we can go in the direction of working together. But I think we may reach a limit as to how far we can effect organic unions. As I've said over and over again, I would *not* be in favor of just one big church. This would be too large and too cumbersome and the sense of responsibility to the average member would be too nebulous. And I think

IN THE WORLD, NOT IN THE CHURCH ITSELF



at a little bit of competition (if I may use such a word) is probably good. On the other hand, this doesn't mean that we have to have the 250 kinds of Protestants we have now. So, we can work at this thing a while before we have to be worried about having one church.

Does the United Church of Christ have any outreach to college students?

We are at present working with three other groups in most of our campus ministry—the Disciples, the Evangelical United Brethren, and the United Presbyterians. Actually, this working together of which I spoke a moment ago is already being put into practice on college campuses, because there simply is no United Church way, or no Methodist way, or no Presbyterian way of ministering to students on a college campus. There is really only Christ's way, and we ought to be able to do this together—and we are doing it together.

In our effort to reach the individual persons, how are we doing this in the city?

Of course, this is one of the places where we are doing this most poorly. If by city you mean the inner city, the core city, the blighted area of the city. To all intents and purposes, we've actually lost the inner city for Christ. It's only in a few places where we've been able to pursue new ways of ministering in Christ's name that we've had any success at all in the inner city in the last 20 years. This is one of the reasons, again why we must pursue this whole mission together with other groups in order to learn how really to make the gospel effective there and to be able to bring the resources of manpower, leadership and money with which we can make an impact upon the inner city. This is where we're doing a *very* poor job.

Do you feel that in our mood toward merger today we are losing the principles that the Reformers were afraid to lose by merging in the 1600's?

What were the principles on which the Reformation was fought? There was the universal priesthood of believers—that every man is his own priest and his brother's priest! There was the responsibility of every person to make his own decisions! There was the central place of the Bible in our faith! And there was the service of worship in the language of the people!

WE'VE LOST THE BLIGHTED INNER CITY...

These are the principles upon which the Reformation was fought and these certainly are very relevant to the life of the United Church of Christ.

If you've watched the Vatican Council in operation, you cannot help but see that every change that the Vatican Council has made has been in the direction of a position that the Protestant reformers took in the 16th century. Delegates to the Vatican Council have made it possible for the Mass to be celebrated in the vernacular of the people, they have put more stress on the responsibility of individuals, and the whole movement of biblical theology of both Roman Catholicism and Protestantism is in the direction of making a more central place for the Bible. So there are many of us who can't help but be encouraged by the direction which the Roman Catholic Church has taken in these latter days. That doesn't mean that the day after tomorrow either the Roman Catholic Church is going to join the Protestants or the Protestants are going to join the Roman Catholic Church. But it *does* mean that we've narrowed this gap between us, and this narrowing has all come about through the fact that the Roman Catholic Church has moved more in the direction of the Protestant position, although I suppose many good Catholics would *deny* it.

Now, if you are talking about losing more minor principles than these, I suppose it's fair to say that some of the distinctive differences between denominations will be lost or minimized as churches begin to unite. If you mean that in the church, which maybe someday will come forth, a person will have his choice of whether to be immersed or be sprinkled, I think this is exactly what you can expect. So there's a sense in which some of these minor distinctive differences will be minimized, but the great principles certainly will not be lost by a uniting church.

Q: What are some of your biggest dreams for the United Church of Christ?

A: I suppose my largest dream—and the thing that is farthest away—is that every church member—every Christian—shall become a witness to the grace of God. I think there has been no more significant book written in the last 20 years than Elton Trueblood's *The Com-*



BUT RENEWED EFFORT COULD TURN THE TIDE

any of the Committed, and I seem to quote it everywhere I go. He says an effect that the trouble with the church is that there are so many people that are not involved in the work of the church and, what is worse, they do not at all think it strange they're not involved.

In a congregation where I was pastor for 30 years, a small group of the leaders of major activities in our church once each year got together to check the church roll name by name. We listed those members who had done nothing from one year to another except attend church and put money in the offering plate. Then this group of leaders went after the uninvolved members of our church to try to enlist them. Now we didn't get them all but we got lots of them. It's so easy within the church to rely upon the faithful few instead of going out and trying to get Tim and Mike and Sally to do it.

To dramatize my point, I sometimes say that the job of the pastor is to get people involved. What if next Sunday morning everybody in the congregation would come up and say, "Pastor, will you give me a job?" The senior pastor would faint, of course, and he would have not the slightest idea of how to involve those people in the work of the church. First, because most of us think of the work of the church as being done *in* the church instead of *out* in the world, and secondly, because we just aren't organized to involve that many people. We don't expect most of the people to be involved and we get just what we expect.

So, my long-range hope and resolve is that, as much as I can do, we're going to try to gear this church to involve every last person in the mission of the church, which is a mission to the world and not a mission to the church. The church, then, would be the place where, after you've been bruised and battered and become tired, you come back to re-group your forces in order to go out again. And usually the church doesn't see itself this way. Too often we think if we fill the church, if we get enough money, and if we have a men's brotherhood and a women's guild and a good youth group, we've done our work. But that's just getting ready to do our work.

Q: Do you feel young people are leaving the church, or perhaps ignoring it? And if so, why?

A: I know some churches that are filled with youth and others where they have no youth. So I don't think you can simply say that the young people are leaving the church. I think it might be more fair to say that some churches have left the young people. Certainly, there is a period in the life of the average youth when, because he moves around more and makes new contacts, his relationship to the church will be a bit more nebulous. This is usually about the time he goes to college. It is sort of a period of hibernation. But these same young people come back when they get married and begin establishing a family.

HAVING 250 BRANDS OF PROTESTANTISM IS N

Q: After young people are confirmed, there is nothing that really holds teenagers in the church except maybe the youth fellowship. Is there some type of service that we young people can do within the church?

A: This is a question which every local church has to try to solve in its own way. In one church where I preached within this last year they had 24 young people singing in their two choirs every Sunday morning. Now that was an amazing thing. At the nine o'clock service 90 junior high youngsters and at the 11 o'clock service 150 senior high youth in those choirs. And this church solved the problem by using the young people in their choirs. Another congregation would solve it in another way. There are all kinds of ways, but I think each church has to put its mind to solving this involvement of youth in its own way.

Q: Do you believe it is a good idea for the church elders to consult young people of senior high age when they come to making decisions within the local church?

A: I see no reason why they should not. These young people are members of the church like anybody else, and their needs and desires and will ought to be taken into consideration along with the needs and desires and will of other people. Young people compose one group in the church and they ought certainly to have their say.

Q: In your career as president of the United Church of Christ, what has been your most memorable experience?

A: Well, of course, that's a very difficult thing to say. I suppose in some ways the General Synod last summer in Denver was the thing that stands out in my mind a great deal because of the forthright action that the General Synod took on racial justice now. And I might say that some of my "friends" aren't willing to let me forget about it, either. They keep reminding me that they didn't agree with what the General Synod did.

Q: How does the work of the United Church of Christ in race relations compare with that of other denominations?

A: We're all doing little enough so that nobody ought to say "We're better than you." You know the old story of the church on one corner saying "Well, we didn't have a very good year, but at least we're better than the Methodists across the street." We don't want that kind of comparison. I will say, however, that I think the United Church has not only taken some pretty forthright action in Denver, but has undergirded this action in a very encouraging way.

For instance, we have raised about \$185,000 for Racial Justice Now. We have received reports from over 2500 congregations—that's 36 percent of our congregations—that have declared themselves to be open churches—open to everyone without regard to race or color or ethnic background. Now you may say "Where are the other 64 percent?" And I have to ask the same question. But I'm glad for the 36 percent that have taken this action.

ANSWER, NOR IS ONE BIG CHURCH

and I know lots of churches that are open but have, for some reason, refused to send in any notation about it.

How can the Southern whites and Northern whites be prejudiced in their churches and still consider themselves Christian?

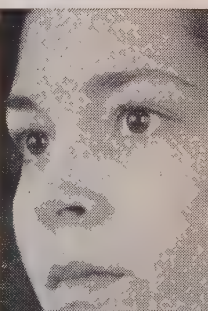
I'm glad you said both Northern and Southern whites because this matter of prejudice is not a thing that is really regional. Some of *the* meanest letters I received have come from the North. I do not see how a person can maintain that he is a Christian and not be willing to show everybody the same rights, privileges, opportunities that he wants to enjoy himself. I will have to say, however, I do not want the opposite to be taken—that everyone who doesn't do this is a pagan or he's a non-Christian. I would rather say that these people have some blind spots in their religion, because we *all* have blind spots. *Mine* may be on economics; another person's may be in race relations; another's might be in another field. So I don't want to just feed everybody out of the Christian faith who does not agree to integration. I am willing to say that, as I read the scripture, it is very plain to me that color and race certainly were not determining factors with our Lord, and, therefore, I think we ought to follow that same way.

Is there any way to educate a congregation to what the gospel says about everyday life?

One of the major aspects of the work of the church is to try to help people see what our Lord taught and its application to our everyday life. It's a slow educational process, and some of these people, I suppose, never will be convinced. But after a while, you have to begin to work with the next generation. And this is both the hope and frustration of always having a next generation, because you can't always be sure that if you have converted their fathers that the kids are going to stay converted. But this is our only hope that we can change the atmosphere of congregations.

When you were a teenager, do you think you had the same kinds of pressures that young people are experiencing today?

No, I *know* pressures are *much* stronger on young people today than they were in the days when I was in my teens. For example, take this matter of getting into college. In the days when we went to college, we thought we were doing the college a favor if we went there. They were glad to take our applications. But today you know



CHURCH ELDERS SHOULD HEED YOUTH'S NEED

the struggle to get into college. I think this is partly good, but partly bad. It's partly good because it shakes up a young person and makes him realize that he's really got to buckle down and work. The difficulty is there's so much to know. I've read some statistics lately about how many times the body of knowledge has multiplied in the last few years—there's so much more to know, which means you young people have got to work that much harder.

There are also stronger pressures today on youth in the area of morals and behavior. When I was a teenager, I had the automobile and we were tens miles away to the county seat, we'd always meet somebody who'd go home before we did. But now with expressways, in the same length of time you can be halfway to a large city miles away where the chances are slim of your meeting somebody you know. And so your activities are not under the immediate surveillance of friends and neighbors.

Finally, I don't believe all this talk about teenagers being in the finest period of life. This is a period of great frustration. When I (as an adult) make a decision, I alone am responsible for the decision I make. I have to suffer the consequences if it's wrong, but really I don't have to explain it to anybody. But the trouble with being a teenager is that you not only have to decide what you think is right, but you've got to justify it to your parents. And that's always difficult. It really is. And so I have to say it this way. Every year I've lived I've had a better time than I had the year before.

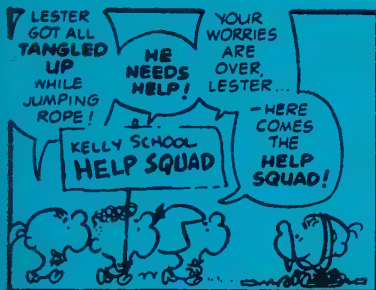
Q: Why all the emphasis today on competition among everybody? The Bible doesn't seem to stress competition.

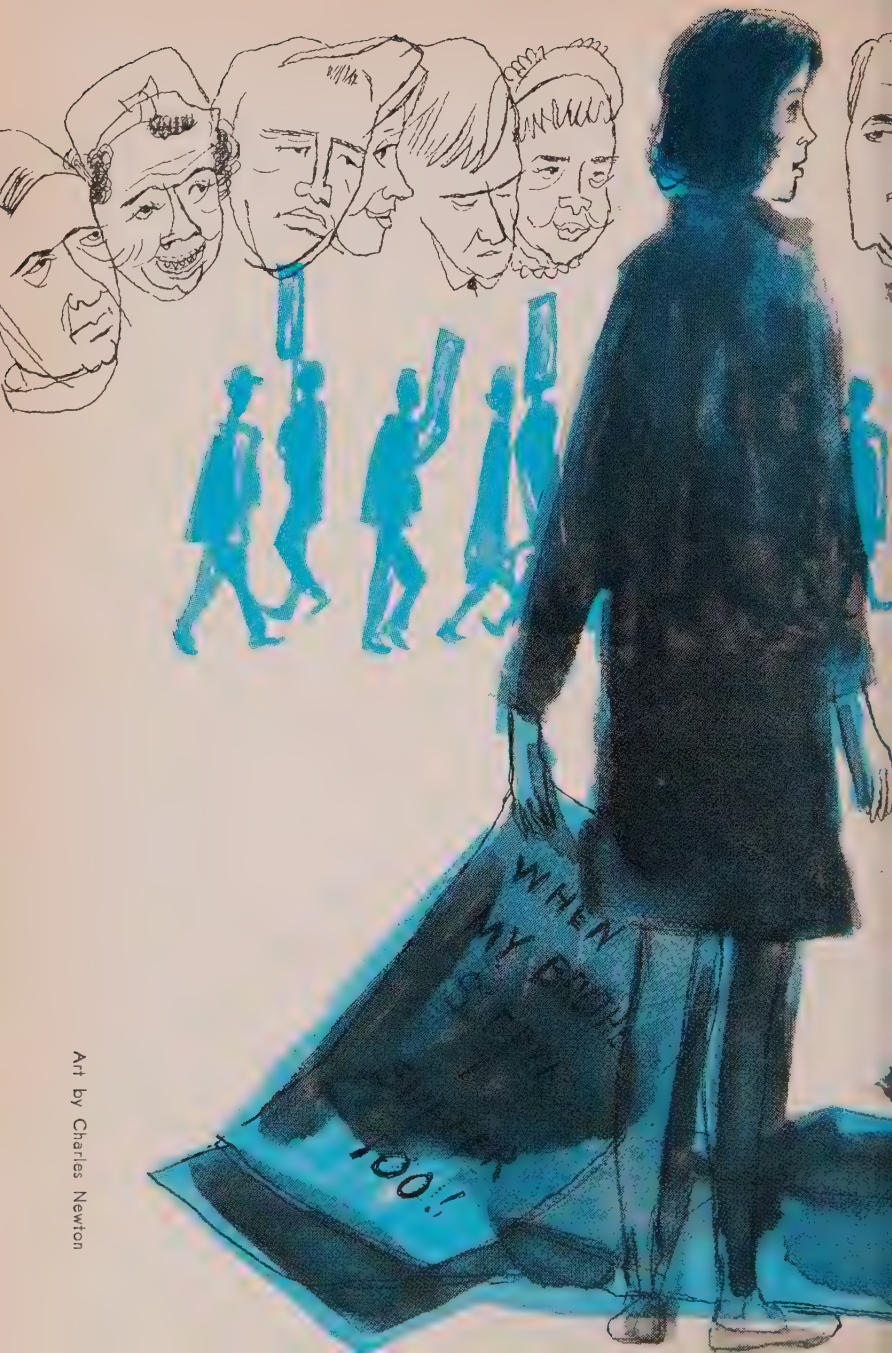
A: We've run this matter of competition into the ground. The Bible's spirit strikes a pretty balanced position, as Paul says in two verses, "Every man must bear his own burden, but every man should bear the burdens of his brother." But we have missed this important point. In the great commandment, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbor as thyself." Usually we've interpreted that second commandment to mean that we're to love our neighbor but the interesting thing is that it also by implication says you ought to love yourself, too.

I think Christ expected people to have a good opinion of themselves. Because you have a high opinion of yourself, there are lots of things you're not tempted to do. I've never gone out and gotten drunk because I've seen some drunks and I don't want to be like that drunk. Of course, if you love only yourself, you become conceited and selfish. The thing that keeps your good opinion of yourself from making you obnoxious and hurtful is that you have an equally good opinion of your fellowmen. And it is that tension between the two that gives life balance. Life is always in tension, you see. You always have to choose between alternatives. ▼

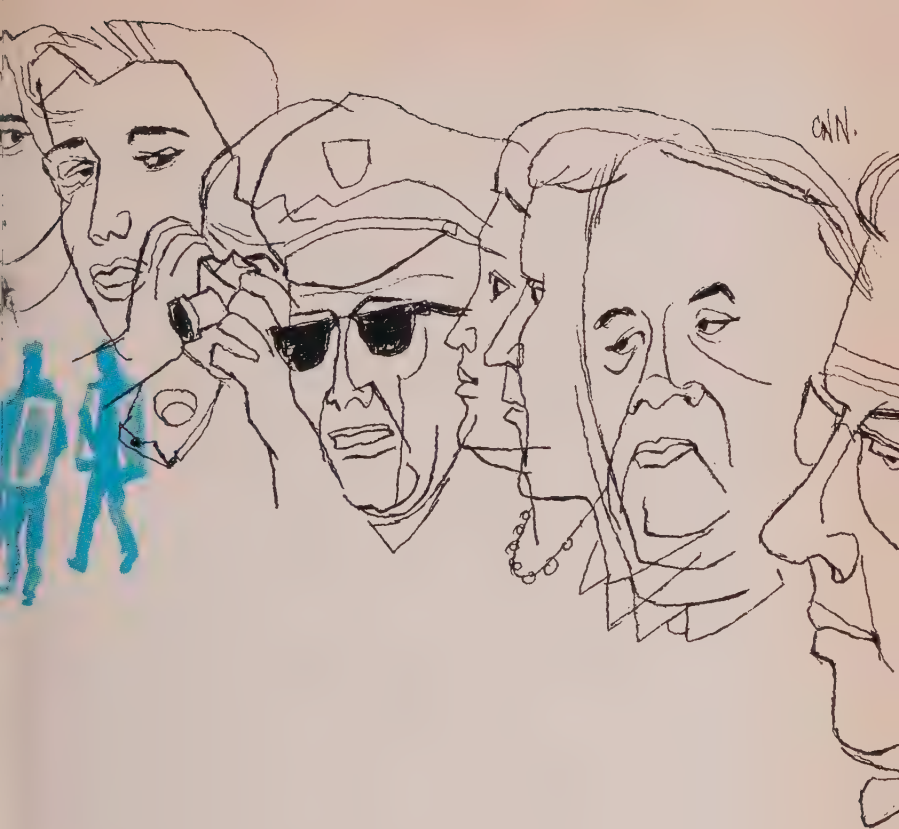
Children have a way of getting at the heart of things with honest questions and observations which in their simplicity are penetrating. We laugh, we say "Wasn't that cute?", not realizing that we've just been taught a truth. Thus the popularity of the adult-like children in humor. But why do so many adults not listen to the equally-honest truth expressed by near-adult teens?

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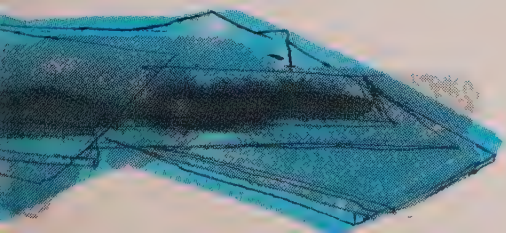




Art by Charles Newton



LET ME SPEAK TRUE/Sandy's fingers trembled as ►



she tied the string into the hole at the top of the sandwich board sign. She had read it very carefully, picking it out from the pile, even when people behind her were a little impatient at her rejecting the first ones she picked up. She wanted one that said she was walking for everyone on earth who needed something: not just for one group, or one way of helping, not just for better schools for some people, but for fairness for all people, everywhere. The sign she picked read, "When my brother suffers, I suffer too," and she believed this was true.

Sandy wasn't frightened, or cold, or unsure as much as she was exhausted. It seemed as if she had come a very long way to this moment, and when her fingers trembled it was a left-over reaction, not doubt over her own actions.

All week long, everyone at school talked about the school protest march, but no one at home mentioned it. When Thursday night came, and nothing was said, she decided to go without a note of excuse, rather than bring it up. But it was in the air—quite literally, it was everywhere; on TV, on the radio, in newspapers, and on tiny handbills. And at breakfast her mother indirectly started the conversation, saying, "Sandy, I trust you will have sense enough to stay far away from any nonsense or trouble today." Sandy didn't answer.

"Sandy," her father said, looking up from his bacon and eggs. "Your mother has asked you a question."

"No she didn't," said Sandy. "She expressed her opinion. She didn't ask me anything." Her mother smiled, because they had a kind of agreement about just this sort of warning. It left room for individual interpretation, a choice. If Sandy got into nonsense or trouble she would be fully responsible. But there was no rule laid down. It was not an altogether comfortable agreement, but it worked fairly well, things being what they were at home.

But her father was different. "Sandra," he said firmly, "I seldom inquire into your activities, but I would be very displeased if I thought any of your friends were in any way involved in this strike."

"It isn't a strike," said Sandy. "It is a peaceful protest march to ask for better schools."

LET ME SPEAK TRUE LET ME SPEAK TRUE

"It is a lawless strike, and no daughter of mine is going to be involved in such a thing."

Sandy looked down, her face flushing. Why did he have to lay down ultimatums like that. She had doubts and fears she would have liked to talk over, but he left her completely helpless. Either she had to bring it up again or consider herself bound to obey something she thought was wrong. She clutched at the only opening possible: "Why?"

"Why what?"

"Why are you against the protest? Even at school, everyone is free to go if they have an excuse or permission from their home or teacher. That's very lawless," she said.

"It isn't the way things should be done," said her father, suddenly quiet, animated and willing to talk. "We have ways of doing these things, pro-

channels, proper authorities. If we break out here, we'll break out in all sorts of places."

"Would that be bad?"

"Bedlam."

"But how else will anything get done? How else can the public be awakened to this wrong? How else can change be encouraged?" Sandy was excited. Very seldom would her father respond to anything serious.

Sandy's father shook his head sadly. "I don't think anything will ever change, Sandy. And that's why I don't want you involved in this kind of restless, unruly thinking. We'll live the best we can as long as we can, and what comes, comes." Then, without allowing time for anything else to be said, he left.

"So," Sandy went up to her room saying to herself, "O.K., what comes, comes. That isn't the way things should be done. But that's how it will be."

When Shelia and Ben and Mike called for her, no questions were asked. She had on heavier clothes than she needed, but her mother didn't seem to notice. Sandy was pretty sure she understood. "Just be home in time for dinner," was her only comment.

"Right, Mom," Sandy said. But she went out feeling anything but right; she felt incomplete, unsupported, disloyal. It was a shaky, fingernail-on-the-blackboard sort of feeling, and she shivered.

Then came the problem with her friends. The issue wasn't as clear-cut as it seemed when you were confronted with parents who seemed to think no issue existed. The four who piled into the little car were by no means united over what they should do. They had all gotten excuses, and that way they could swell the numbers out of school, and they were curious about what would happen. But only Sandy knew she was going to be involved. All the night before she'd stayed awake, trying to imagine what might happen—would there be violence? Would she get arrested? Would the march really change things? Was all this worth the risk of rejection at home and at school? She couldn't sleep, thinking about what she was going to do.

As the four got near the office buildings to be picketed, the sidewalks and even the streets were filled with people. So they parked and sat, watching.

"It just seems silly," said Shelia. "It seems so silly to just walk around and around like that. What good does that do anybody?"

"They try to shame people, that's what I don't like about it," Mike said. "I don't like them making people feel guilty, and demanding that people be punished if they don't do certain things."

"But aren't people guilty," Sandy asked, "if they know an evil exists and when they do nothing about it?"

"Well . . ." Mike hesitated. But Sandy continued before he could speak. "Isn't it shameful that kids in our own school don't eat enough, and can't read and write enough English to take the tests, and don't come to school sometimes because they don't have coats and shoes? Shouldn't the shame of such injustice be protested?"

"Yes . . ." said Mike thoughtfully.

"But I don't see how this helps," was Ben's complaint.

"O.K., suggest something we could do that *would help*. What's a better way, Ben?" Sandy countered. And they were all quiet and depressed. Finally Sandy opened the door. Cold air poured in. "Where are you going?" Mike asked.

"Out and get walking," Sandy said. Everyone started talking at once. Shelia felt it would lower their whole standing in school, with their gang with the teachers who would think of them as trouble makers, and people would think they were dissatisfied, too. Ben was damned if he'd protect some fool girl out to make a show of herself. Mike was more troubled. "I can't use myself that way," he said. Still he and Shelia got out and walked a little way with Sandy. But the last block Sandy walked alone.

Near the line a whole group of people waited to be told what to do. Some of them Sandy knew from school and church. A man from church came up and said, "Get a sign, and come in line behind me the next time I come around. Then if anything seems strange, you can ask me. But try not to talk much. Remember, you are praying that people will love each other, not demanding it. We're making a plea for understanding, not a threat for submission. And this is serious."

Sandy knew it was serious. As she was trying to tie her sign on, she was pushed slightly, and bumped a girl behind her. She turned and looked into a beautiful brown face, eyes large and frightened. "Hi," said Sandy.

Someone nearby took each girl by the arm, gently, and said to the girl, "She said Buenos Días," and to Sandy, "She doesn't speak English yet." But the girl had understood. Her dark eyes sparkled, and she said, "Hi" to Sandy. The word rolling off her tongue as if it were a song. When the man from church walked by again he waited, and they went in ahead of him, Sandy first, then the Puerto Rican girl following her.

It was terribly exciting. All the fear and the strangeness were washed away with excitement. You walked toward people watching you, their faces full of emotion: anger, hate, admiration, fear, bewilderment. You just looked at them and hoped they would understand. It was strange that it should

LET ME SPEAK TRUE LET ME SPEAK TRUE

seem so natural. For about 15 minutes, Sandy was completely absorbed in the experience of walking around and around with all those strangers, feeling so safe with them, feeling so much a part of something.

Then someone started to chant. That sparked a new spirit. One person would call a complete chant, then repeat the first word, and the others would call back the rest of the line. Sandy had read a lot about the purposes of peaceful public witness, and had decided that she liked what the Quakers called a silent witness. But when the marchers began to sing softly she couldn't resist. She hummed lightly, and pretty soon she was singing then swinging along in rhythm with the song. Every now and then they would turn and walk in the other direction, and then all the people watching

ould shift position too, so they could face the marchers. It was strange
ow you began to feel you knew all the people: the people in the line, and
e people watching.

Cameramen came from TV, and Sandy had a moment of real blank panic.
hat if she appeared on TV tonight, before her family and the friends who'd
e there for dinner? And her father would—she couldn't think any further.
ut she walked on, looking down, hoping the camera would miss her. Yet
e certainly wasn't going to hide what she was doing.

Reporters came. Policemen stood around. Now and then someone
outed something rude or angry, and an older person went out of line to
lk to that person, or a policeman moved in that direction. It seemed to
e enough. But Sandy had never seen so many kinds of expressions. Then
ere was the bus driver, who stopped alongside the curb and sat there
aning, until, finally, he spit right out the bus door, then closed the door
ed drove on. The man he hit never changed his pace or his expression one
t. He walked right on, not wiping the spit off his face, or indicating in
y way that he had noticed. Sandy was aghast. She turned around to
nk at the girl behind her. The eyes she met were deep and dark and sad,
ut they didn't respond or invite any comment.

Suddenly a man in the line began to shout out ugly chants. At first no
e replied, but after a few times, people began to answer. It was not what
e said as much as the tone of voice he used. It was high and harsh, and
ed with hate. It pounded. It dug. It was cruel. Soon people were an-
ering in the same cruel way. Sometimes it called for some person to lose
ob. Sometimes it was sharp abuse. The spirit of the march was chang-
g. Several people in line shook their heads, or gently motioned to him to
pp. But after a few minutes, he would call out with new harshness. "Ex-
cate," he yelled, and voices yelled back, "Those Who Wait!" Finally a
an who seemed to know a lot of people quietly stepped out of line, and
ent over to him, walking beside him and talking to him as they walked.
was amazing how, without looking or turning your head, you could march
and still sense exactly what was happening.

Everyone began to seem ragged. The line had holes in it, and wavered.
ome people turned and went away. Partly they were cold and tired, but
ostly they were troubled by the bitter voice and the abusive calls; the
rshness of the sound, the mechanical rhythm, the anger. Suddenly Sandy
ied out too. She was amazed. And ashamed. She had never heard her
ice so loud and angry before. It flashed through her mind that she was
azy to be here. She didn't want to make anyone lose a job, or feel guilt.
aybe Mike was right.

But then it was quiet. And the one man went calmly back to his own
ace in line. The man who had been yelling was still marching, but he
oked very angry. At that moment the girl behind Sandy, who had only
ammed a few lines now and then as they walked, sung out softly, "Extri-
te." And she said it so softly, so full of rhythm and music, so full of gentle

concern and suffering, that the answering chant came back like a song, a crying song: "those who wait."

The mood broke. Everyone walked on smiling gently. The line linked again. The man walked silent, too. The girl had healed them all. Sandy wanted desperately to turn around and express what she felt, but she realized it would break the whole atmosphere to do so. It would somehow take away from something so right. So she marched on, smiling, looking into the eyes of the people along the curb who were smiling too. Something important had happened.

After a while someone started singing: "We shall overcome. . ." The song was soft, sincere, full of power. "Truth shall make us fr-e-e. . ." they sang, walking in rhythm the final rounds. And suddenly everyone was out of line and leaving.

The girl behind her put a hand on Sandy's shoulder. When Sandy turned the beautiful face smiled and said, softly, "Hi . . ." and was gone. You felt as if you had been with friends, and yet no one held on. Everyone just went his own way. Sandy put her sign back and, started along the street, not knowing or really caring where she was headed. She was tired, and proud and without fear. But it was not the end.

She had forgotten the others. But now, she realized she expected them to be waiting. When she crossed the street, the car was gone. Suddenly the world changed. She was utterly alone. Her friends had left her. At home, how could she explain? At school . . . well, it was done. And somehow, inside, she sensed a roaring surge of joy. Somehow, she felt involved never to be free again. Perhaps, a new beginning. Yet . . . while sure . . . there was an uncertainty.

She stood for a moment, trying to get used to a whole new feeling, trying to understand how she could feel so complete when she was so alone. And then, someone was standing beside her. It was Shelia.

"I just couldn't do it," she said. "But I thought I'd wait and see for sure you were alright. The boys left, so we'll have to take the subway home." She looked at Sandy, very serious, very anxious to know, frightened. . . "Can you still like me, even if I didn't walk with you?" she asked. "Are we still friends?"

"Can you still like me, even if I walked?" Sandy answered. But there was nothing frightened or anxious about the way she said it.

They smiled at each other, and they felt a wonderful new kind of warmth that cut the chill of the day. They had discovered a whole new dimension to the meaning of love and loyalty and friendship.

"Let's get something hot to eat before we start back," Sandy said. "You must be cold standing there waiting all that time." —BARBARA CHAPIN

BARBARA CHAPIN / A free-lance writer from New York City. Miss Chapin works part time as editorial consultant for the peace literature program of the American Friends Service Committee in Philadelphia.

Imagining life situations of today in the perspective of ancient times helps us to see our modern follies as being as old as humanity itself. Man is still man with his hopes and fears, doubts and faith, joy and sadness. Man has always had the growing-up pains of youth and the growing-old pains of adulthood. But to each person this discovery is his alone to make. As old as man is, life is new to each of us.

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HOW CAN I CALL
MYSELF THE SMARTEST
MAN IN THE WORLD?



HOW COULD I HAVE
REACHED SUCH A LEVEL
OF MENTAL MAGNIFICENCE
AND HAVE OVERLOOKED
THE SECRET OF CREATION?



WHERE DID EVERYTHING
COME FROM? WHAT'S
THE ANSWER?



IF I DON'T THINK OF SOMETHING
SOON, I'LL HAVE TO TURN IN MY
SHINGLE.

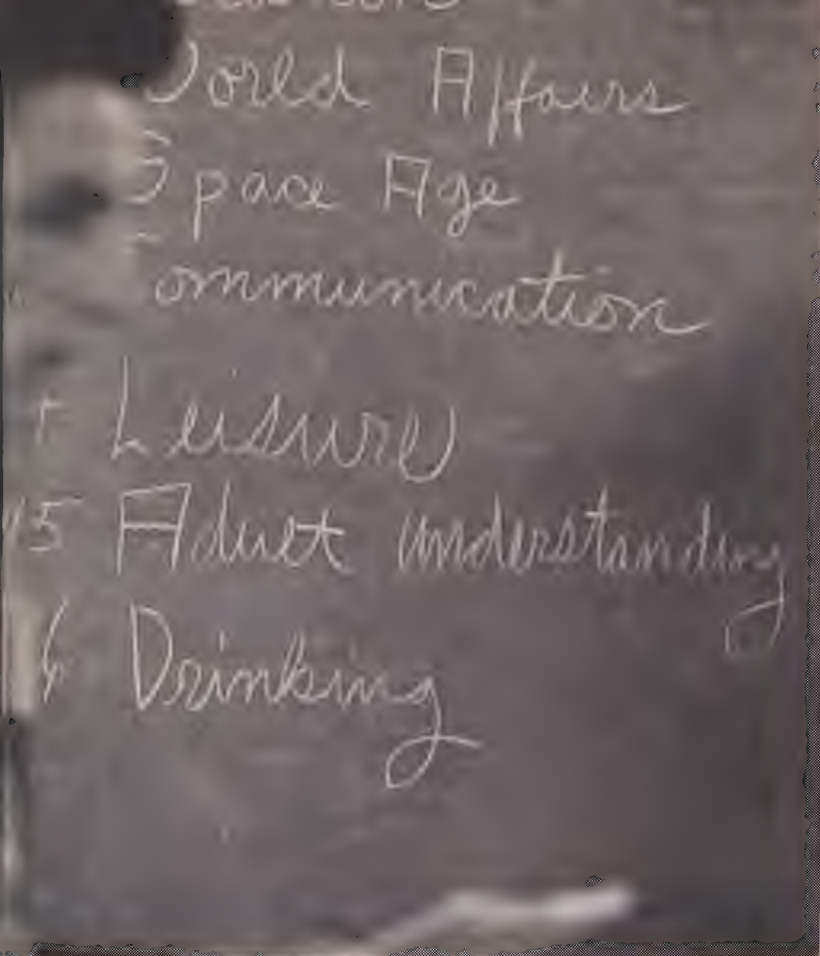


-
1. Prejudice
 2. Loneliness
 3. Sex
 4. Freedom
 5. Marriage
 6. Conformity
 7. Dishonesty
 8. (partially obscured)

TEEN FORUM / *Is it wrong to doubt?*

Marta M. Tibbels, Bel Air, Md., shares her thoughts on doubt:

I think I'm in the wrong religion to have a patron saint, so I'll have to call him simply my "favorite" disciple—Thomas. It was in ninth grade that I first had any serious doubts about God. And in search of answers, I started to read about "Doubting Thomas." I started my doubting right on top—I doubted God's very existence. It was one of the most agonizing times of my life. I'm one of those "ever-since-I-was-born-my-parents-have



Ken Thompson

Does doubting ever help a person?

"Ken-me-to-Sunday-School" type of Christians, and I'd never bothered to think deeply about what I believed until ninth grade. Then I started thinking things like—Where is *proof* of God's existence? Or, if there is a God, mine the right one? My trained reflex was—it's a problem—pray about it. But who was I supposed to pray to—a God whose very existence I doubted?¹¹ My personal cure-all for everything is to write it down on paper. So I wrote several poems about the subject, and it helped. I did a lot of crying.

Marta Tibbels
Bel Air, Md.



"If we begin with certainties, we shall end in doubts; but if we begin with doubts and are patient in them, we shall end in certainties."

—Francis Bacon

and had a long talk with my father—that helped, too.

In my frantic search for real tangible proof (and believe me, a miracle is what I had in mind!), I found the Bible verses in John 20 about Thomas' doubt. And that made it all fall into place. I was doubting now—Thomas had doubted then. It was something like self-consciousness or finding out your parents aren't perfect. It was a phase—a step in Christian maturity that all Christians must pass through. I was pretty sure now that there *was* a God—and that he was testing my faith. I tried my theory out on a good friend who was about two steps ahead of me on the road to a nice solid relationship with Christ. She wrote me this: "Do you find that no matter how hard YOU try to convince YOURSELF, you still doubt? That was my problem, too. All you can do is pray and continue walking in Him, and HE shall convince you on that road. I know because it happened to me! Psalm 46: 10 might help—'Be still and know that I am God.'"

Now, two years later, I have about a million questions, but no big doubts! Doubt is a very disconcerting emotion—and I'm sure as a growing Christian I haven't seen the last of it. But I don't mind it so much any more.

Jim Fluck, Madison, Wis., comments:

Doubt becomes a strong positive force when it allows a person to see something beyond himself. If a person is doubtful about the "pro" side of a debate, this allows him to see more clearly the opposing arguments and their merits. I think doubt strengthens your faith. If applied in sensible doses, doubt can definitely reinforce one's thoughts. In my science courses in school, I was thoroughly convinced of the validity of Darwin's Theory of Evolution, yet my faith in the biblical story of creation made me doubt science. By thinking it over, I came to the conclusion that somewhere at the very beginning of Darwin's chain, there had to be some kind of a spark of divinity. Now both science and religious teachings can be justified in my mind and I think this definitely reinforces my faith.

from Newton Centre, Mass., Faith Ferré writes:

I think doubt is necessary for faith. Faith is believing in something that can't be proved. If all things were known there would be knowledge, not faith. When a person doubts and then resolves what he believes, he strengthens his faith whether the subject of his doubt is supported or eliminated.

I have a friend who was not sure whether God existed or not. His doubt made him think. He has now reached the point where he is pretty sure that there is no God but he is still weighing the evidence. Doubting is not bad; it is a creative force that makes one think. In my friend's case the result has been negative so far, but a strong positive faith could develop.

Doubt occurs not only in religious matters but in all aspects of life. A child, thinking his parents omniscient, is disillusioned when he finds out they can make mistakes. Then he begins doubting. Perhaps some of the things he has believed to be true really are not. Or perhaps a promise is unfulfilled. Doubt grows from disappointment. Later, with help and guidance from his parents he understands the reasons behind the let-downs, and his faith in them is restored, even stronger.

A young person in the church may find himself in a similar situation. If his faith is shaken by a prayer he feels is unanswered, or by observing that God permits injustice in the world, doubts and disappointment arise in him as in the child. The solution, however, is not so easy as that provided by understanding parents. The doubting youth can be helped in part by reading materials provided by the church or minister, but only by thinking seriously for *himself* can he gain faith through his doubts. Doubt is normal in everyone at every stage of life. Rather than being a sickness, doubt has its own cure. To doubt that which you doubt is to begin to believe! Encouragement in doubt rather than shocked disapproval helps a stronger faith to grow.

Alex Brown, Atlantic, Iowa, observes:

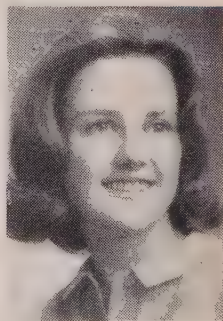
I believe that we all have our doubts. One of the major doubts of my own life is that of doubting my

Jim Fluck
Madison, Wis.



*"There lives more
faith in honest
doubt, believe
me, than in half
the creeds."*

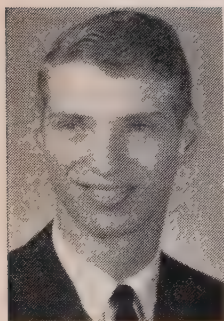
—Tennyson



Faith Ferré
Newton Centre, Mass.

"Your doubts are the private detectives employed by your dislike, to make a case against change or choice."

—W. R. Rodgers



Alex Brown
Atlantic, Ia.

own abilities. I am always afraid of someone saying about a piece of my writing: "Oh, that's all wrong! Here, do it like this." Or: "Oh, that's ridiculous!" about something I say. Another major doubt I have is that my faith hasn't ever really been tested. My parents have taught me a faith that seems very wonderful, challenging, forgiving and understanding. But I have never been asked to die for my faith. This is a little extreme, but I think it shows my point.

I have never overcome these doubts completely but I think I have done something about lessening the doubts of my abilities by exposing them and by trying to do things on my own steam rather than having somebody help me. And other people have helped by listening to what I said and showing that they thought it important. I think, too, that my experience caravanning this summer will test my faith. When I go out on my own it will certainly be tested.

Finally, I would venture to say that I probably don't do enough creative doubting. I believe everything my parents say about faith without thinking about it. And in this way I'm not really growing in faith, but just living on someone else's faith. I believe that through doubting different aspects to the Christian faith we can widen our horizons and deepen our faith.

About doubt, Terry Verdery, La Habra, Calif., says:

Since the beginning of time doubts have been expressed, because without doubts you have acceptance and acceptance means no change and no change means death. It's as simple as that—without doubts, without the conflict of ideas expressed by doubt, progress cannot take place. In the past men have tried to suppress doubts. They wanted to stifle free thinking along lines not concurrent with accepted ideas. Their reasons were varied, but probably the most important was the one posed by the church: "Is it morally right for a person to pursue thoughts along these lines?" The purpose of such a venture is obvious: The church was intent on safeguarding the souls of its members. But perhaps the church was going too far.

Leonardo da Vinci certainly would have thought so

because of fear of fire and death at the stake, he was forced to write his notes in a code known only to him because his ideas did not agree with the accepted church-endorsed scientific principles. Still, these notes were believed to be the writing of the devil. Thus was concealed from the world information which could have freed thousands and put the world hundreds of years ahead of its present development.

Probably the thing that should have been done was that the church should have examined its beginnings. It should have looked back at Christ and seen that Christianity is based on the answers Christ had for the doubts about the practice and interpretation of the Jewish faith that had been taught him.

Doubting, in itself, therefore, is not wrong. It is not wrong for a person to doubt anything—even the existence of God. But it must be pointed out that even though many of those in the past who doubted were incorrect and justified in their doubts, there were an equal, if not greater, number who believed in things which could not be. Doubting implies, therefore, that a person be justified in his doubts.

Faith and doubt are exact opposites and therefore cannot exist together. A person who doubts a part of his faith has two clear roads he can take:

He can examine his faith and as a result either affirm it, change it, or strengthen it, or he can exist for the rest of his life on earth in a twilight of doubt. He should not abandon faith or the hope of faith, for a person without faith is empty.

In conclusion, Katy Will, Mt. Crawford, Va., writes:

Doubt is one of the darkest clouds which frequently overshadows a teen's life. Doubting his parents' love for him and his friends' trust in him, doubting God's purpose for his life, in fact, doubting the very existence of God; and doubting that he has any real reason for living—such doubting frustrates many a teenager beyond his capacity to understand or deal with such major issues as his life's vocation and similar questions faced by teens. Life seems to be one endless maze with no path leading to a useful destination. This is

Terry Verdery
La Habra, Calif.



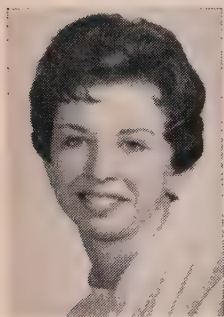
*"Doubts are more
cruel than the
worst of truths."*

—Moliere

*"Ever insurgent
let me be, Make
me more daring
than devout;
From sleek contentment keep me
free, And fill me
with a buoyant
doubt."*

—Louis Untermeyer

Katy Will
Mt. Crawford, Va.



*Jesus said to him,
"Have you be-
lieved because
you have seen
me? Blessed are
those who have
not seen and yet
believe."*

—John 20:29

the paramount force which drives so great a number of our nation's promising young people to delinquency or, even worse, suicide. I can say from experience that there are many times in a teenager's life when *everything* appears hopeless—when life is so void of meaning and burdens are so heavy. Yes, there are numerous reasons for a teenager to doubt all that he has ever been taught concerning faith and Christian standards. And there are so very few reasons, which are really promoted by any adult, for a teenager to hold on to the faith we had as a child.

Perhaps this is the very area in which adults so often fail their young people. They may go to great lengths to help them through their periods of doubt; they may try, by giving them all they want, to keep them happy. But how many times do they ever think that perhaps the best help to be received by a teenager struggling with doubt is a clear *demonstration* of a simple, child-like faith? The best a parent can give to his teen is a good example. Actions are louder than words.

Despite the bitterness of doubt to the young person who is entangled in a web of decisions, it need not always be so bitter. If channeled in the right manner, doubt can be a tremendous creative force and at the same time a rewarding strengthener of one's faith. It is through doubting and searching and seeking that we find answers to our questions, and we realize God's purpose for our lives. Until we have doubted and wrestled with these problems, we cannot fully know the joy which comes from really believing those things we can understand and fully trusting those we cannot.

Those who are able to keep their chin up through what is, in the teen years, so seemingly a futile struggle will find their just reward in a fuller, stronger faith, and they will then know that the journey, although rough, was for the best, and that nothing of great worth is ever achieved without struggle, not even faith in the Almighty.

Although I believe the teen years are those most haunted by doubt, people of all ages must have some doubt. It is my conviction that when one ceases to ask questions, he ceases to grow.

PEACE ON EARTH

Do you avoid strange people? Do you reject people who disagree with you? Do you abhor the drunks, the mentally ill, and the poverty-stricken as if they were somewhat less than human? Do you think such behavior is Christian? In seeking world peace, how can we compromise with people without approving the very things we oppose? What did Jesus mean when he counseled us to "love your enemy and pray for those who persecute you"?

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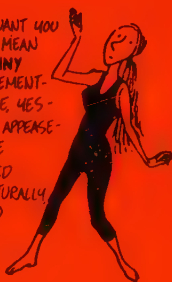
DANCE
• THE
NEW YEAR.



IN THIS DANCE
I HAVE
SYMBOLIZED
PEACE ON
EARTH AND
GOOD WILL
TO ALL MEN.



UM- I DON'T WANT YOU
TO THINK I MEAN
ANYTHING FUNNY
BY THAT STATEMENT-
I MEAN PEACE, YES-
BUT WITHOUT APPEASE-
MENT ON THE
AFOREMENTIONED
EARTH AND, NATURALLY,
GOOD WILL TO
ALL MEN



WAIT A MINUTE - BY
GOOD WILL I MEAN
THAT WE SHOULD
HAVE GOOD WILL TO
THOSE WHO ARE - YOU
KNOW - ALL MEN OF
GOOD WILL -



WAIT A MINUTE - BY ALL
MEN I MEAN ONLY THOSE
MEN WHOM WE RECOGNIZE
AS WILLING TO BE
REASONABLE AND SEE
OUR SIDE AS WELL AS
THEIR OWN - AS LONG AS
THEY DON'T HAVE A DOUBLE
STANDARD AND PRETEND
TO BE NEUTRALISTS.



CALLY WHAT
DANCE
IZES

ONSIBLE,
YOU'S APPROACH-



TO ARMS CONTROL
ON EARTH AND
FRUITFUL
NEGOTIATION
TO SOME MEN.



I CALL IT
"THE BENDS"



THE NEW NATIONS / WHA

You cannot understand the world situation today until you fully understand the forces at work in the developing new nations. Since World War II more than 50 nations have emerged from colonialism. They already represent one-third of the world's population. They hold 49 out of a total of 113 votes in the United Nations. The people of Africa and Asia are no longer willing to be governed by the Western powers. Having trained their minds in the knowledge

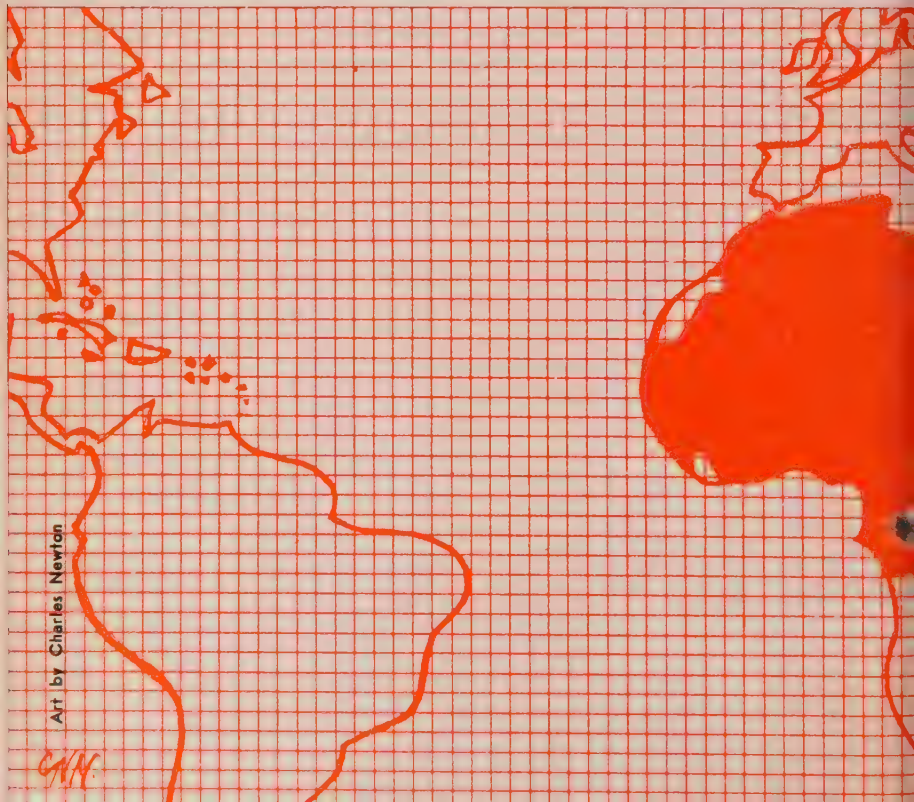
and ways of the educated world, having tasted the fruits of Western culture, and having sensed the full humanity that dwells within their being, they have sought freedom. It does little good to say they are not ready, for they are going to maintain their freedom and to struggle to strengthen new nations.

No nation is born without pain and sacrifice on the part of its loyal citizens. Even after almost two centuries, our own nation

New nations which have emerged since World War II are shown in the shaded areas of the map. IN AFRICA: Algeria, Burundi, Cameroon, Central African Republic, Chad, Congo (Brazzaville), Congo (Leopoldville), Dahomey, Gabon, Ghana, Guinea, Ivory Coast, Kenya, Kuwait, Libya, Madagascar, Mali, Mauritania, Morocco, Niger, Nigeria, Rwanda, Senegal, Sierra Leone, Somalia, Sudan, Togo, Tunisia, Zaire.

Art by Charles Newton

G.M.N.



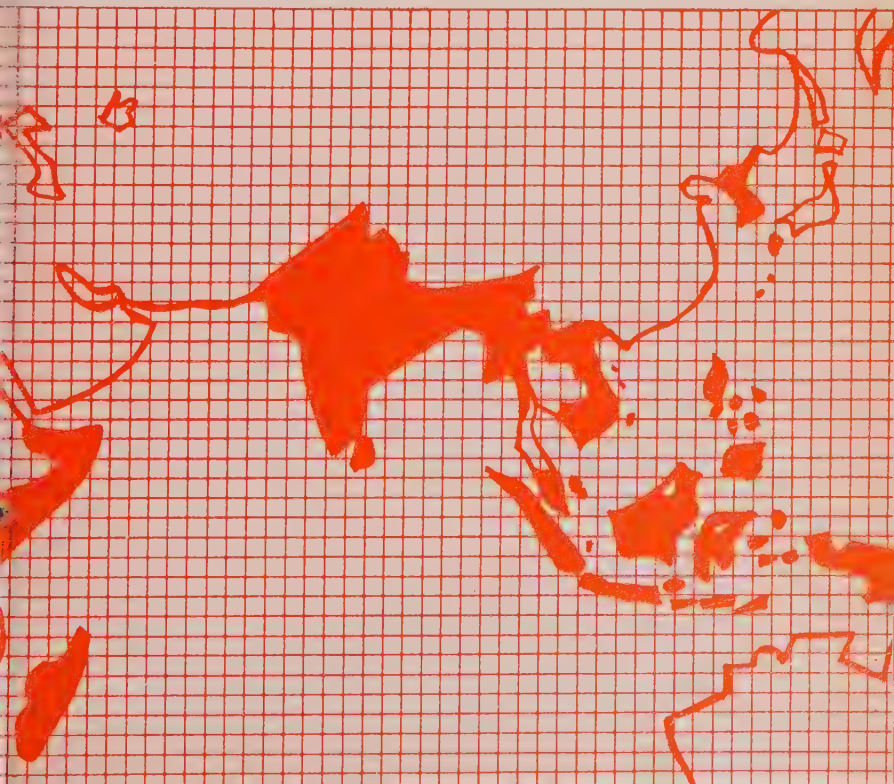
DO THEY MEAN TO YOU?

struggling to define the human rights people and how to guarantee these

Discord is still rampant. But in the encounter of ideas, we grow more mature as a nation. Although we err, the strengths of our democracy, of our economic growth, and of our bounteous land have long attracted leaders of the rising young nations. Among these leaders are many who have brought their new vision of man through their ministries to their land.

Youth are still called to mission. Concerned youth today study to understand the social, political and economic upheaval in which these new nations are involved. Concerned youth consider how they can best help each other—in foreign policy and private enterprise, in mission efforts, and in their own possible involvement as persons in one another's countries. Concerned youth have a conscience about injustice anywhere. The world is one and you are in it.

Togo, Tunisia, Uganda, Upper Volta, Zanzibar. IN ASIA: Burma, Cambodia, Ceylon, India, Korea, Laos, Malaysia, Pakistan, Philippines, Vietnam. IN THE MIDDLE EAST: Cyprus, Israel, Lebanon, Syria. OTHERS: Iceland, Jamaica, Trinidad-Tobago, Western Samoa. The United States of Christ is at work in many of these new nations.



SALT
LIGHT
AND
LEAVEN



There is no substitute for the Christian world mission overseas. It is true that the government spends billions on foreign aid, that the Peace Corps enlists and supports the services of thousands of dedicated and skilled youth, that private foundations finance many humanitarian projects abroad, and that universities volunteer their own faculty experts for research overseas. All of these projects are to be encouraged, especially when our fellow citizens benefit. It's also true that persons involved in these programs are often well-motivated. And it is hoped that many fine Christians will continue to enrich the work of these overseas projects. And so, why should the church continue its own mission and ministry overseas?

Jesus described the witness of the true disciple and the power inherent in the gospel with these words: "You are the *salt* of the earth. . . . You are the *light* of the world," and "the kingdom of heaven . . . is like *yeast*." These words of Jesus come to the heart of things in the *world* ministry of the church more dramatically than in any other area of the church's life. Within these comparisons lie the motives and methods of our witness to people of other lands, other races, other religions, and other cultures. Of course, these same ingredients flavor and illuminate and permeate our witness here at home, too. But as one travels through lands where the Christian Church has been at work, he sees the witness in sharper contrast. From the beginning of the Christian gospel, we have had at the center of our faith Jesus' concept of the value and dignity of the individual human person—not only because he is a living creature with physical needs that must be met, but because he has a divine soul that must be honored, redeemed, and released from the prison house of fear, superstition, ignorance, and despair. It is not release from poverty, or even from illiteracy, that makes the most significant and joyous change in the life of an Indian or African or Indonesian, but release from the bonds of religions or philosophies of life that have no immediate hope in them. What man believes helps shape what he is. It is one thing to believe that possibly after 8½ million transmigrations of one's soul he might reach Nirvana; but it is another thing to believe that "the kingdom of heaven is within you" and to know that such a change in life direction—one rebirth—is all that it takes to set soul free.

The Christian gospel ministers not only to the body and mind but to the soul and spirit of man. The gospel speaks to the *whole* man and out of love for that man. When the Christian world mission permits the gospel to minister to the whole man and out of love for him, no other humanitarian agency, however highly motivated, can ever take the place of Christian world mission overseas.

The mission is *salt*—a little bit packed with power goes a long way to

The church ministers to the **WHOLE** person

give new life to the old and to preserve life. We in America are inclined to measure significance by statistics. Nearly 60 per cent of Americans are listed statistically in one church or another. Jesus, however, spoke of the Christian as "salt." How many of the 60 per cent can be depended upon for their "saltiness"? There is an Old Testament doctrine of the "remnant" which corresponds to the salt idea. After every terrible catastrophe that befell the Hebrews, a few people were saved to become the nucleus of faith for the restoration of the nation.

Always in history it has not been the *number* of Christians but the *devotion*—the depth and rightness of their commitment—that has had the greatest influence on society. This does *not* mean, however, that we do not want more Christians. But it does mean that we should strive for deeper and more honest commitment on the part of those already called Christian. And it does mean that we need not despair if the Christian community finds itself a very small minority in an un-Christian society. The group of truly dedicated people, willing to witness their faith whatever the cost, will always be a small minority, even in America.

There are places in the world where the Christian Church has been at work a long time, like Japan and India, where the results, if measured by statistics, are at best "tokens." But that little band of Christians amid a strange culture *is* effective—far beyond the numbers represented. Even the constitutions of such new nations as India and Japan are "salted" by the concern and compassion of a dedicated Christian witness. The most influential Muslim families of Turkey are "salted" with the Christian integrity and concerns brought home by their sons and daughters from our schools there.

We think of China today as being totally lost to the Christian Church. It is true that our institutions have been taken over by the Communists and Western missionaries are out of the country. Yet there are whispers from behind the Bamboo Curtain that tell of church life still going on, and of Christian teachers continuing to teach in the same institutions that served before. Nobody in the days of the Caesars thought that the little group of peculiar people in the catacombs of Rome would have much influence on that hard, materialistic culture, but look what happened. We know how even Chinese communism may be "salted" by the Christian witness of the remnant.

One thing we do know: We must maintain the same attitude that was Paul's. He was determined to witness within whatever political and social structure he found himself, whatever the cost, and make his testimony of faith in God, even when only a few would listen. We know the results

just to his physical and mental needs

ministry. We must do the same. Our ministry to others must transcend nationalism, socialism, communism or whatever the current "ism" happens to be in any country, especially the new nations of rising expectations. We must continue to serve the whole man until we are driven out. Even then, the seed will be sown, and we can pray that God will give it root, and eventually fruit.

The mission is light—that which by its very presence removes darkness in the world. More than anything else in our generation that means education, especially the education of young minds around the world. The most astounding fact in the world today is that it is growing younger, not older. There are more people in the world today under 25 years of age than the entire population of the world at the time of the Civil War. One half the 31½ million population of Hong Kong is under 15 years. Sixty per cent of the people of India, China and Southeast Asia are under 25.

The greatest struggle in the world today is for the *minds* of men. There are some people who would have the Christian Church get out of educational missions overseas and concentrate on "winning souls." That would be disastrous, for while we were concentrating on souls, Communists and Nationalists and others who are desperately seeking to win the youth of the world would be teaching them to read, indoctrinating them with materialistic philosophies, and winning their allegiance for the future.

We need to do more, not less, in educating young people around the world. And in doing it from Christian motivation, we minister to the whole man by means of our genuine respect for our students, our integrity in behavior, our enthusiasm for life, our commitment to what is right, and, where permitted, our witness to the good news of the resurrected Christ.

For the developing young nations, a basic need among the masses is the ability to learn to read. Success in a democratic system of government demands literacy. And growing industrialization demands literacy, agricultural progress demands it, medicine demands it, and even bringing the population under control demands it. Above all, teaching men and women, children and youth the meaning of the Christian faith demands it. One of the greatest new directions in world ministry today is that of "Helping People Help Themselves." Literacy is absolutely essential in that program.

The mission is yeast—leaven shapes a fuller loaf out of life that is already there. Sometimes people wonder what possible influence can be exerted with the amount of money that the Church gives to the mission overseas, especially when compared to the astronomical figures of government aid. Our own United Church of Christ, for example, while it gives \$22 per capita for congregational expenses (the current budget of the

Motive for mission is service, not profit

local church), gives only \$1.88 per capita for overseas missionary work. This is less than half of what many denominations smaller and less affluent give. We desperately need to lift this average to meet the growing opportunities that face us, especially in the area of education. This ought to be one of the prime concerns of the youth of our church, who themselves are coming to appreciate as never before the value of education.

No organization on earth makes a dollar go as far as the Christian missionary enterprise. That is true in terms of salaries paid, equipment used, buildings constructed, and food, clothing and medicines. Sometimes people who do not examine the matter carefully wonder what happens to the money they give for missions. We have personally seen what happens to it, and without reservation we can assure them that there is less waste, extravagance and luxury in the work of the church overseas than in any program we have seen anywhere.

A small investment in concrete, mixed with gravel provided by the people, mixed and poured by the people in a Greek mountain village, will build wells, drainage and irrigation ditches and community centers. A small investment in a baby chick incubator and chicken pens, can lift the standard of living of a whole community in India. A small investment in a printing press can bring literacy to thousands. Why? Because the motive is service, not profit, and missionaries are the most ingenious people in the world in making the most of inadequate facilities and equipment. If we add the small resources of our mission investment to the native resources, truly becomes a leaven that leavens the whole lump.

This is one world. The demands for common understanding and concern among all people everywhere are directly proportionate to the unbelievable expansion of populations, the rapidity of travel and communication and the surge of self-determination among peoples who have for centuries been dormant.

But wherever man lives, he is our brother. If he lives next door in our own community, we cannot neglect our brother, whatever his color or status in life. But neither can we neglect the man next door to the man next door. Today our brothers overseas are closer to us than ever before.

—WILLIAM C. NELSON

DR. WILLIAM C. NELSON / Pastor of Trinity United Church of Christ, Akron, Ohio, Dr. Nelson is also president of the United Church Board for World Ministries. Few men are in the position to know both the local ministries and the world ministries of the church as Dr. Nelson. He has visited much of the United Church's work overseas.

YOUNG PILLARS

The hope of the world is its young pillars. Youth today have a perspective on the world which is unique. They need to ask the right questions in the right places. They need to study and discuss what is God's truth for today in science, in politics, in personal relationships, and the like. And as they get involved in the church's ministry today, they become tomorrow's pace-setters and peace-makers.

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See that new church? I helped fix the flat tire on the truck that hauled the papers for the paper sale that paid for the wood that they used to build the front steps!"

"Would our church's future missionary to Ghana kindly tell me what he was doing down at the drugstore with Elaine Ramspurger instead of me?"



ME / MY MONEY



Leif Skoogf

Do you think it's harder to talk honestly about money than to talk honestly about sex? For some young people, the subject of money is more threatening, more deceiving, and more frustrating than any discussion about the getting along with the other sex. In fact, money often becomes the cause of problems between the sexes—both during dating and after marriage. As a result, honest talk about money is often avoided. Why?

Money is at the center of much personal heartache—you can't get the clothes or the car or the extension telephone you'd like to have; you can't take your date to places other guys do; you cannot get into the more expensive college which has the specialized courses needed for the vocation you want to enter; you can't run around with the crowd you'd like to becau

AND MISSION



John Mast

family is on the borderline of poverty; or your parents give you everything you want, except love. Money seems to be the answer to so many problems—"If I only had the money . . ." and yet it also seems to be the cause for so many problems. Money is deceiving. You want it but when you get it, you're still not satisfied. So often success is measured by the ability to get money, and yet such success seems shallow in the hands of people who have cheated to get it. In our culture, we are told, money means everything—security, status, success. And yet anyone with a conscience is embarrassed by our wealth when so many live in poverty here and abroad. Anyone with a critical mind will tell you that no amount of money can buy some very important things in life—love, trust, faith, happiness. ►

"THE EARTH IS THE LORD'S AND THE FULNESS THEREOF; THE WORLD, AND THEY THAT DWELL THEREIN." (Psalm 24: 1)

No discussion of money can long escape the conscience-prod of a man's inner motives. And since you have to live with yourself, you cannot avoid an eventual, honest facing up to what money really means to you.

For a starter, let's consider four principles:

1. *Money in the U. S. culture is an index to your progress in moving from dependency to independency.* At birth a child is totally dependent upon his parents. By the time he has reached the early teens he has become increasingly independent, and by the time he has left the teens he is almost entirely independent. Very often the last mark of dependency to be broken between child and parents is the financial one.

2. *Money is an index to your own personal value system.* The way a person spends his money gives some idea of what comes first in his scale of values. The boy who saves for college must willingly forego immediate short-range pleasures in order to attain his distant, long-range objective. "Where your heart is, there will your treasure be also." As you look at the way you spend your money, what counts most in your life?

3. *The acquiring of money is only one side of the coin. The other side is concerned with the distribution of money.* It is at this point that the young person who calls himself Christian must come to terms with the sharing of his possessions for the mission of the church. Every Christian is called to mission and he expresses his sense of mission through what he does in his daily life—how he spends his time and talent. But how we spend our money is another expression of ourselves in mission. And if we are all sensitive to the work of the church at home and abroad, giving money is one way we can respond.

4. *Your management of all you earn and spend constitutes the primary stewardship consideration.* The Christian youth is concerned not only with money which is given away but also with the manner in which all income is managed. The Christian's understanding of the possession of material goods and personal talents and even the truths of the world is that all that we have is not ours but God's. He has given these things to us to manage and to put to appropriate use. These gifts are not to become our masters but they are to be used to serve according to the will of our Master. We are servants of God, not slaves to money. Of course, we are to provide for

“EACH HAS RECEIVED A GIFT, EMPLOY IT FOR ONE ANOTHER,
GOOD STEWARDS OF GOD'S VARIED GRACE.” (1 Peter 4:10)

ourselves and those in our care as adequately as needed. But we are also aware of our neighbors' needs and burdens. And money is not always the answer to meeting the needs of the world, for we are also stewards of our physical energies, our special talents, and our time. A letter to the editor, a weekend in an inner city workcamp, or a lifetime of service in a developing nation—these are also ways that we give of ourselves.

We cannot be silent about money. We live in an economy of abundance and to refuse to talk about money is like turning our backs on a civil rights demonstration and saying “That doesn't involve me.” We live in a world where poverty is the condition of two-thirds of the world's population and to dodge the topic of money is like day-dreaming through an earthquake. The great danger is that money will be regarded as a means to satisfying personal needs and desires. The drive to get money is accompanied with the same song, “I want what I want when I want it.” Thus, the getting of money is directly related to the drive of personal ambition. More important than the acquisition of money is the development of a sense of social responsibility. Money is not only a way of satisfying one's personal needs and desires, but it is also a way of expressing one's sense of social responsibility. The response to the Peace Corps on the part of thousands of young people indicates that the sense of responsibility for the welfare of others is dead in the land. In our affluent society, the ancient truth expressed by Jesus is becoming increasingly clear: “To whom much is given, of him much will be required.”

In another age, sensitive and concerned youth took the vow of poverty and fled to the monastery and nunnery. Today young people who pledge themselves to the making of money can do so with a growing sensitivity to the needs of the world around them and with an increasing concern for giving and giving so that God's will may be done on earth.

—PAUL E. STRAUCH

PAUL E. STRAUCH / As General Secretary of Stewardship Education of the Steward-Council of the United Church of Christ, Paul Strauch is the church's “expert” on what means to be a Christian steward. He carries major responsibility for the annual Steward-Project and keeps young by trying to keep up with his teen-age sons.

HOW TO GET THE SEED OUT OF THE POD...



LET THE WIND BLOW...

No man can grow by himself. He needs others to help him test right and wrong. He needs others to accept him in moments of doubt and loneliness. He needs others with whom he can share the joy of his newest achievements or the excitement of his newest insights. Within the world of truth, man reaches. Within the atmosphere of love, man is sustained. Within the community of faith, man is hopeful. In the resulting encounter of ideas, persons, and purposes, man matures.

A seed cannot grow if it is not released from the pod, if it is not carried by the wind, if it does not fall on fertile soil, and if it is not nourished by rain and sun.

If you've read sections or all of this issue of YOUTH magazine, you've once again taken part in life's continual encounter. It happens every day in our every conversation, in our every thought, in our every act. We don't consciously say, "Now I'm taking part in life." But there are times when we need consciously to push ourselves into encounters that help us grow—risking ourselves in a class discussion at school when what we believe in is being challenged, taking part in a project that we *know* is right but we're not quite sure why, listening creatively to a speaker with whom we violently disagree, going to church school

LET THE SEED FALL . . .

youth fellowship every Sunday whether we like it or not, worshipping regularly and listening to sermons.

If you want to expose your mind to an additional nourishment of new ideas, we'd like to suggest, as a starter for the summer, the two booklets for mission study for 1964—"Spanish Americans" and "The Church's Mission Among New Nations."

Among the books you might wish to read on the Spanish American theme are *Where the Clock Walks* by Betty Jo Tayler (\$1.75); and *Spanish Americans*, a photo-essay (\$1.50). On the new nations theme are the following books: *Is the Church in New Nations* by George M. Daniels (85c); *I Lay Down My Mat and Pray* edited by Hans-Fritz Pawelzik (\$1.50); *This Rocket Called Freedom* by Leslie C. Sayre (\$1.75). All these books are published by Friendship Press and are available at denominational bookstores.

The following are additional booklets published by and available from The Stewardship Council of the United Church of Christ, 1505 Locust St., Philadelphia, Pa. 19102: *Many New Nations Can You Name?* a leaflet showing all 52 nations of the world (free); *Mosquito on the Flag*, an interview with an African Christian (a copy); *Aqui se habla Espa-*

GIVE GOD A CHANCE . . .

ñol, a leaflet interpreting the problems of the Spanish-American in an Anglo-American culture (free); *The Spanish American Speaks Out*, a picture booklet quoting three Spanish-American ministers (15c a copy); *Friendship Press Annual Announcement*, a list of all materials available on the two mission themes.

If you are interested in exploring the various vocational opportunities in the mission of the church at home and abroad, write to the appropriate one of the following:

on church vocations . . .

Rev. George Nishimoto
Church Vocations Secretary
Council for Church and Ministry
287 Park Avenue South
New York, N. Y. 10010

on mission vocations overseas . . .

Rev. Herb Muenstermann
Personnel Secretary
United Church Board for World
Ministries
475 Riverside Drive
New York, N. Y. 10027

on ministry of laity . . .

Rev. Joseph Howell
Personnel Services
Specialized Ministries
Division of Christian Education
United Church Board for Homeland
Ministries
1505 Race Street
Philadelphia, Pa. 19102

A PRAYER BY AN AFRICAN YOUTH

On your last days on earth
you promised
to leave us the Holy Spirit
as our present comforter.
We also know
that your Holy Spirit blows
over this earth.
But we do not understand him.
Many think
he is only wind or a feeling.
Let your Holy Spirit
break into our lives.
Let him come like blood into
our veins,
so that we will be driven
entirely by your will.
Let your Spirit
blow over wealthy Europe
and America,
so that men there will be
humble.
Let him blow over the Red
parts of the world,
so that men there need suffer
no more.
Let him blow over Africa,
so that men here may
understand
what true freedom is.
There are a thousand voices
and spirits in this world,
but we want to hear only your
voice, and be open only to
your Spirit. Amen.

From *I Lie on My Mat and Pray*, compiled by Fritz Pawelzek and published by Friendship Press, 1964. (Reprinted by permission.)

